Step out from the sunlight into shade, to make more room for others.
—*The Voice of the Silence*

THEOSOPHY

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THE SOURCES OF CONVICTION

THE unfaltering confidence of H.P.B. in what she had to do and in the validity of what she taught is an example almost unique in the annals of Western thought. While illustrations of "certainty" are easy enough to find, the precise philosophic centering practiced by H.P.B., directly upon the point or boundary between the known and the unknown—the point which would serve best her educational purposes—and her obvious awareness of the ranges of knowledge and the limits of its communicability in her time: these are qualities for which we search in vain in contemporary expression.

How, actually, do the writings of H.P.B. generate allegiance for the Wisdom-Religion? First off, they set vibrating in the reader some chord of intuitive recognition. Here, he says to himself, is something that *must* be true. But this is not, and can not be, the only reaction. The sweep of the occult purview soon carries the reader into regions of thought where his intuition fails or is silent, where his own experience has never brought him, and where there are no guide-posts marked with familiar signs to give him orientation. How shall he act now, and what shall he think, in these places where his feeling of inward confirmation does not follow, where he experiences only lonely isolation from the reassuring authorities on which, until his present searching, he has been content to rely?

He has in him, this reader, all the weaknesses and fallibilities of his race and time, as well as the potentialities of which his heart has

begun to whisper. "The thrill of doubt is now upon him; his step less steady grows." What resolution will he make? Will he, filled with anxiety, return to the original text and nervously turn the pages, seeking in reflexes of repetition a fire that belongs to the past, but burns much lower, now? Will he try to block up in his mind the portals which lead to such dark uncertainty?

Always there is an adequate supply of devious ways to sectarian settlement. And who will know, since a brave front and asseverated "devotion" seem ample concealments, even from oneself, if carefully performed? The flourishes and styles of the personal nature at bay come from an endless repertoire of cunning devices, practiced since the struggles of discipleship began in the world. Among groups, these petty skills soon turn into acceptable conventions. An act of faith gives no immunity here, save when it combines with a daring which supports the aspirant's resolve to stand alone.

The last thing the Theosophical Movement needs is a front of orthodox defenses. There is indeed a straight line of teaching to be faithful to, and a constancy of reliance on the teacher, but these attitudes are of the soul, not refuges for personal insecurity. It is the courage and independence in the student which calls out the courage and independence in the inquirer, and these are essentials for sharing the high purposes and meeting the challenge of H.P.B.

In *The Secret Doctrine,* in *Isis,* and in the articles published in the *Theosophist* and *Lucifer,* we see a deft, resourceful, organizing intelligence busy with the raw materials of tomorrow's universal understanding. She moves quickly from area to area, turning mystery and enigma into relevance and relation, threading with principle the random piles of unassimilated fact which clog the passage-ways of modern science and learning. Seldom are we able to follow her more than a few steps. Attempts at anything like "mastery" of the content of her writings invariably brings frustration—and yet, if we can bear the sense of failure, the feeling of being stranded at some personal frontier, there is nonetheless an increment of gain. It is no more, perhaps, than a dawning conviction that H.P.B. knows what she is doing and that, somehow, we are on the right track.

Is this enough? If we do develop our own manner of centering on our personal boundary between the known and the unknown, and discover the peculiar equilibrium proper to a searcher, as distinguished from a knower, how is this capacity or tool of balance to be of use?

It may be of enormous use, since it represents a fundamental lesson in relation to the entire cycle of embodied existence. It constitutes a knowledge of and reconciliation with the human situation. Only with this knowledge can the work of teacher-learners be performed. For indeed, inquirers need and want "instruction" only superficially. The facts of the teaching, the doctrines of the Wisdom-Religion, the principles of occult philosophy and psychology—all these are truly the nutriment of inner growth; but the growth, the metabolism of reaching psychic balance and learning to rely on modes of self-discovery—these are alchemical processes which cannot be described, but exist as presences wherever an assemblage of those whom Judge called the Companions is to be found. And it is these processes which invoke, through their subtle inductive power, awakenings in others. They are the invitation responded to by the soul.

At the core of all inquiring minds, however deeply buried, are hidden memories of a golden age of ancient communion with the wise, of inner links with principles of being which are at once ancestors and their very selves. These memories may be addressed with words, but they are more deeply affected by a conviction that cannot be put into words, least of all manufactured or imitated. For this conviction rests in its source upon respect for the spiritual initiatory in others, and hence will never preach, never presume to "tell," although, through its own autonomous rhythm and tide, it may declare.

The refinement of the rinds of physical life, the erasing of palimpsests of psychic impression, the neutralization of propensities developed through partisan allegiances in unknown pasts—these are labors of conscious intelligence and highly individual undertakings. That men, when they resolve to try, are equal to these labors is a part of the Theosophic conviction. Here, again, is manifested faith in the capacities of aroused egoity. All seekers need to feel the presence of that faith.

So, the sources of conviction are really one and one only. They seem, at times, to lie without, but this appearance can only be a part of the phantasmagoria of evolution, or, indeed, an aspect of that other wondrous truth which teaches us to see ourselves in others, and to recognize the sign manual of verity in each of the projected objects upon the screen of external nature. How else could we appreciate and learn from an H.P.B.?

THE ONE FORM OF EXISTENCE

NO matter where we look or stop to listen in the field, the forest, or in a great metropolis, sooner or later the surge of life engrosses the consciousness and we learn that life possesses us. It gives us birth and leads us through the gate of death to recall us, in due time, to rebirth. This forms our existence and life may be seen as its cause and sustainer. Throughout the vast masses of humanity, existence diversifies through desire, thought, and action, crystallizing eventually to form the characteristics of the great Races and their numerous sub-races. Unnumbered religions and philosophies become a part of this crystallization, at times outliving the civilizations that have given them birth. Thus the historic periods, as we study them, reveal diversity sharply limited by the over-all homogeneity that eventually characterizes the race or nation. The cyclic decline of this solidarity brings a breaking up of the morale and confusion of the racial *mores*. In such a period the individual existences begin to show a greater diversity because those who are strong throw off their fetters for good or evil, and the weak lose that which had restrained them.

In our century the characteristics of such a period are rapidly spreading throughout the world. The collapse of the great colonial empires, the rapid formation of numerous small nations, and in many cases a crumbling and reforming of governments, are the signs of the times. The great cycles have swung their full circle, and we face an interim; not as yet knowing the nature of the cycles to come. Herein may be seen a contributing cause for widespread increase in crime and, on the other hand, an awakening of the national conscience such as never before, in an effort to cope with desperate human conditions throughout the world.

But if one turns aside from man's dilemma to field and forest, it is possible to observe existences not subject to the same cyclic change. Evolution has not had time to bring the lower kingdoms to self-conscious existence with its freedom of choice, and their cycles are imposed by nature's great ages during which natural im-

pulse has prevailed. The little spider who projects his silver thread upon the breeze and floats for perhaps a hundred miles or more, a natural astronaut; the communal ant, on the material plane perhaps as much if not more civilized than man; or the birds, for countless generations, singing delighting songs, are the children of great nature, perfect in their degree of evolution, and never abusing the life which sustains their existence. If one chooses to meditate upon the variety of existences in air, on and under the earth, and in the great masses of water, one must come to the conclusion that life has taken upon itself a diversity that no human mind can encompass.

What then is the significance of the expression, "The One Form of Existence," appearing early in the archaic Stanzas of *The Secret Doctrine?* Surrounded by infinite diversity, the mind must pause and search for a metaphysical rather than a factual answer. There is a phrase in the *Bhagavad-Gita* revealing that in man one may trace all existences—"By this knowledge thou shalt see all things and creatures whatsoever in thyself and then in me." This is a way of showing that that which has become man by way of the three streams of evolution—those of body, mind, and spirit (physical, psychic, and spiritual)—has passed through all forms and existences; that after reaching this truth through knowledge obtained by study, we shall realize that what has been "seen" is a concept of the One Form of Existence as containing all forms—or the Deity as personified by Krishna, the Self of All.

The thoughts we think, the words we utter, the steps we take, and the dreams we dream, reflect the many aspects of the evolutionary streams which mingle during our short existence in a body. But in so far as we accept the illusion that we are our bodies, the meaning and implication of the psychic and spiritual evolutions remain hidden. The structure of the body, its muscles and nerves, its complicated system of organs and glands, are but the pages of an all-comprehensive history of the physical evolution that has culminated in a fitting instrument for the use of the self-conscious life of mind. But the power to read the hidden history of the egoic self and its psychic and spiritual principles is to be gained only by a resolute effort to awaken those faculties which will unveil the symbolism of the ancient teachings. To accomplish this one must also tread the path that leads to the source of consciousness in which are hidden the many chapters of spiritual evolution.

It is not that any jealous god or gods have withheld this higher

knowledge from us, nor can it be bestowed as a gift; nor will prayer open the closed doors of the mind. The whole nature must be directed toward a higher existence, and the mind used as a mirror turned away from the lower attributes to reflect only those of the intuitive powers. Spiritual knowledge so gained will alter the thought processes, personal defects will melt away, and the hidden song of life will be heard and will help to silence the retrogressive voices of anxiety and fear.

Our egoic existence on earth is centered within the mind and its revolving flow of thought. The thought flow is seldom concentrated upon one mode of existence, but, because of the powerful desire nature, there is rapid diversion in those whose minds have not been trained in constancy. This condition, so often the cause of failure on the plane in which the body walks and talks and experiences, is certain to weaken the higher mental processes. The scattered mind is impotent in all relations pertaining to the spiritual principles and, when leaving this life, the thwarted ego has little to give depth to its after-death state. Unless there is favorable mental karma held over from some previous existence, the new life on earth will be without purpose—another failure to be recorded by the Higher Self.

It is therefore necessary to centralize and simplify our existence in a body. This is not the most difficult problem, for life itself eventually forces the individual to curtail his activities, his appetites and passions. As the years flow onward, the red light flashes its warnings, perhaps many times before disaster overwhelms those who do not take heed. Too often we are only occupied with our outer life, the circumference of which enlarges as time passes, causing one to lose sight of the central point. It is then that the circumference remains no longer true. Its curve is disrupted and consciousness breaks away from its source, the spiritual Self. It is axiomatic that the central point must always be found if the compass is to re-establish a true circumference; no less is it a metaphysical law of the inner spiritual life by which truth may be re-established. This remedial effect is obtained by thinking upon it constantly until the higher mind centers its thoughts in the life of spirit. Not until then will the oneness of life become a reality. All the countless existences in the kingdoms of Great Nature, including those of the races of mankind, will appear as having a common source and essence. There will follow the knowledge that all our past, present and future in-

carnations are, and will be, components of One Form of Existence including all forms.

With the spiritual strength and knowledge gained, there remain further steps to be taken to fulfill this concept of unity; for the state so far attained is that of one who has come from afar and sees a great mountain seemingly but a few miles away. This he finds to be an illusion caused by the clarity of the atmosphere, the actual approach being at least a day's journey over difficult terrain. Like those who intuitively dispel the illusions of the conditioned existence in matter, he will advance; but in so doing will lay upon his own shoulders a burden of responsibility. He has overcome the approach, as it were, and ascended his mountain, but will need even greater strength to descend. The burden he carries cannot be lightened unless he shares the knowledge gained, and to share Spiritual Knowledge requires wisdom in speech and action: rare assets.

There is a difference between intellectual acceptance and fundamental realization in matters pertaining to the life in spirit. The first may occur when these truths are presented; the second requires an adjustment of all that pertains to the inner life. And, paradoxically, this adjustment may impose reticence on matters relating to spiritual progress made—not to be relinquished until the stream of life radiates its light throughout a purified fifth principle. It is then that his burden will ease, and he will be able to share his light with those who become aware of his treasured possessions.

The Sustaining Source

Men lose their chance of cultural development if they turn away from nature, cease to recognize their dependence upon the universal whole, and direct their love, their fear, their reverence only upon the strivings and sufferings of their fellow-men. No man can be an artist for all time whose only concern is with the human soul, its passions, pains and aspirations, its tenderness or toughness in conflict or in friendship with other men. He remains a soul-searcher, a psychologist, a character painter, a man of the theatre, who tears out a part of truth from the web and presents it to us as the whole.

Georg Groddeck: *The World of Man*

YOUTH FORUM

The effective dissemination of Theosophical ideas is difficult to measure in pupil-teacher relationships or with one's children, let alone with individuals from different backgrounds. The teacher must realize that these ideas can be difficult to understand in one form or context, yet perfectly clear, or at least interesting, in another. But how do we examine and effectively discuss such a principle of education?

What is called for here is the subtle perception of the sort of teacher who is able to describe almost unknown processes of learning. But then, we ask, how many would be wise enough to apply what such a teacher would say? Some things, however, we do know without being told. We know that people cannot be cajoled, manipulated, or forced to become sensitive to the important issues encountered in life. A person knows when something is important, because he feels its importance; it somehow moves and touches him deeply. The problem confronting a study of philosophical and psychological issues hinges upon whether or not this inner feeling exists. The greatest philosophical ideas die more easily from indifference than they do from any intense intellectual attack.

One of the reasons why both H. P. Blavatsky and W. Q. Judge warned about spreading a surface view of Theosophy too quickly was that the mental and spiritual changes occurring in an individual have an appropriate metabolism which no amount of enthusiasm or persuasion can speed. A man passes from one stage of being to another, not because his friends or family give him some ultimate truth, but because the cycle of his existence reaches a point where he sees things differently.

The idiom expressing that change may not relate at all to what we think it should. An adolescent, for example, may not be fazed with talk about his growth in terms of his ability to accept or neglect responsibility, his social awareness, or his decisions about what he is going to do for a living; but when he reads a novel like Salinger's *Catcher in the Rye,* he can love and enjoy it because he feels it de-

scribes himself. Dostoevski does the same thing for a different group of readers. He may have fifty characters in a story, yet each one has an independent existence. The philosophy and psychology replete in Dostoevski's tales are not separated by language or abstractions. People live, learn, and die; some only die—but no moralizing or platitudes clutter his descriptions of them. The foibles of human life are not good or bad—they are just there, page after page, dramatically reflecting the diversity of lived experience.

So it is that theosophical ideas take hold when they become pertinent and explain better than anything else what an individual needs to say to himself or to others. Plato realized a long time ago that individuals mature differently. When he proposed an "ideal state," he specified activities that exercised the entire range of a man's creative capacities. Gymnastics and music were as intrinsically related as were philosophy, drama, and literature. (It is interesting that Warner Brother's Records has recorded various sections of Plato's dialogues, read by Sidney Poitier, against a jazz background. This undoubtedly will be an exciting introduction to philosophy for many people. Plato in almost any form is a reliable source from which to begin one's pilgrimage toward Selfhood.)

Eventually, every man must reach that point in his life where nothing will do if it is second hand; then, only the realization of a pure ideal, an archetype reflecting some grand cosmic process, will fill the Soul's hunger for enlightenment. But most of us are not near that point. Our inspiration is aided by others, and we modestly copy the genius of the man whom tomorrow we may excel. So the instruction of ourselves in the company of others proceeds at times slowly and unexpectedly, yet is unexplicably quickened at other times. All we can do is continually try new expressions and presentations of the archetypal forms which are the basis for Theosophical study and work.

THE SHADOWS OF EVENTS

FAINT stirrings, like far-off whispers out of the past, come and go across the periphery of mind, then fade away into obscurity. Like dreams that float in upon the soul as it returns each morning into the body, and then disappear—so do man's fleeting daytime glimpses of the inner world dissipate, and exist no more. It would be well to listen to these whispers. Perchance they are shadows of events gone by, or premonitions of experiences yet to come. Many temples of flesh and blood have housed the Pilgrim Ego during its Cycle of Incarnations, and the experiences gained through them all are recorded in the innermost recesses of consciousness. H. P. Blavatsky quotes Thackeray, "That which is part of our souls is eternal"; then asks:

> What can be nearer to our souls than that which happens at the dawn of our lives? Those lives are countless, but the soul or spirit that animates us throughout these myriads of existences is the same; and though the "book and volume" of the *physical* brain may forget events within the scope of one terrestrial life, the bulk of collective recollections can never desert the divine soul within us. Its whispers may be too soft, the sound of its words too far off the plane perceived by our physical senses; yet the shadows of events *that were,* just as much as the shadow of the events *that are to come,* is within its perceptive powers, and is ever present before its mind's eye. (*S.D.* II, 424.)

What are these shadows of events, and how do they manifest? Is there some code by which they may be deciphered? Every individual soul, in whom the spark of intuition has not faded entirely, probably knows what these visions are. And though the fog of materialistic thinking may veil the soul's grand view, flashing insights do occur to almost everyone. The tone of a strange voice, the taste of an exotic fruit, the fragrance of damp earth or of a flower—any one of these perceptions possesses the power to arouse recognitions from past lives, recognitions which the poorly-trained memory of the brain seems utterly unable to define. Who has not experienced

that sense of seemingly supernatural awe that is sometimes pivoted by a thunder clap? Or the feeling of ineffable peace evoked by a strain from Bach? To strive to capture these intangibles and submit them to the test-tube of analysis only drives them away. Nor does studied effort succeed in disclosing their meaning. Unless greeted with carefree receptivity, they forever refuse to yield their message.

How, then, are these shadows to be interpreted? Is it enough to take a course in "yoga," or follow the instructions of pseudo-occultists who, for a fee, promise the keys to the mysteries of heaven? Misguided and unwise are those who travel these roads to the secreted truth. They are victims all of self-elected atavism! Theosophical literature teems with warnings about psychism and the psychical powers in man, for the dangers in ignorant pursuit of them are grave. Yet, these powers in themselves possess no quality and are neither good nor evil, as H. P. Blavatsky shows:

> Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But those capacities running riot, controlling instead of controlled, using instead of being used, lead the student into the most dangerous delusions and the certainty of moral destruction. (*Five Messages,* p. 29.)

Passivity, one of the downward-tending characteristics of the lower mind, is all too easy to yield to. *Receptivity,* its Higher Manasic counterpart, on the other hand, is entirely different, and requires selfless, unremitting effort. The former leads to mediumship and ruin; the latter, to clear-seeing, understanding, and control. The receptive mind alone, guided by discrimination, provides the conditions necessary for translation of soul-memories into principles of action for daily living.

The ability, therefore, to sense the shadows of events belonging to the dim yesterdays of Soul-experience is not a misfortune. Nor do these awakening faculties of perception imply unbalance. If it is true, as stated by the Teacher, that the shadows of both ancient and future events are "ever present" realities before the mind's eye of the Soul, what could be more natural than that occasional reminiscences should occur? The misfortune would be to ignore them or to marvel at them *phenomenally* or pursue false yoga and psychic practices for the selfish purpose of stimulating their growth. The intelligent response is to try to understand then *manasically.* When this is done, it will probably be realized that the message they bear

is the age-old message of the Soul—that THAT which lives and thinks in man is of an incalculable past!

Man, according to Theosophy, has lived through numberless incarnations in his present type of body upon earth. But long before the earth was born, before the matter of the globe solidified, he was going through experience in countless conditions of matter, all different one from the other—some so different, in fact, that they are beyond the comprehension of present faculties of perception. But the divine sense of *intuition,* which by-passes brain and receives its light directly from the Higher Self, does have the power to know and see and understand. Yet, it requires to be developed. And one way by which this may be done, it is suggested, is to pay more attention than is customary to the shadows of events as they pass as reminiscences before the mind's eye.

William Q. Judge reminds us that it is not only the shadows of *past* events that are glimpsed from time to time in daily life; the shadows of events *to come* are equally close at hand:

> In the Astral Light are pictures of all things whatsoever that happened to any person, and as well also pictures of those events to come, the causes for which are sufficiently well marked and made. If the causes are yet indefinite, so will be the images of the future. But for the mass of events for several years to come all the producing and efficient causes are always laid down with enough definiteness to permit the seer to see them in advance as if present. By means of these pictures, seen with the inner senses, all clairvoyants exercise their strange faculty. Yet it is a faculty common to all men, though in the majority but slightly developed; but occultism asserts that were it not for the germ of this power slightly active in every one no man could convey to another any idea whatsoever. (*The Ocean of Theosophy*, p. 142.)

So close to the borderline of consciousness are these shadows of events that the faintest fragrance of a rose may evoke the emotions we experienced with our beloved in an ancient Babylonian rose-garden. The tom-tom beating of a drum may recall for an instant the horror we felt in face-to-face combat with some pre-historic Atlantean enemy. The majesty of a distant mountain range, ever suggesting the mystery of the unknown, may rekindle momentarily, or for longer period if we are wise, the fire of inspiration we experienced during an initiation ceremony in sacred Aryavarta. The residue of all experience, say the Teachers, is in *feeling*. And it is the

character and quality of the feelings that arise during these moments of recognition that are important, and that should be noted, analyzed, and understood. For feeling is the key to interpretation!

It is only on the background of devotion, of daily study and contemplation, that the fogs that obscure the visions of the soul will be lifted. Traders in spiritual gifts and pretenders to psychic development there have always been, but they are the self-deluded failures of this and other ages. Yet, as the counterfeit proves the genuine, so does failure confirm the possibility of success. Wise Guardians of the Law are ever present with Their knowledge, help and protection. There is a Path, They tell us, to genuine clear-seeing. The first step, and the qualifying motive for all effort, is to live to benefit mankind. Then comes intelligent application of ethics to daily life, resulting in control of the personal nature, which becomes the sounding-board of the indwelling Soul.

> Tell him, O Aspirant, that true devotion may bring him back the knowledge, that knowledge which was his in former births. The deva-sight and deva-hearing are not obtained in one short birth. (*The Voice of the Silence.*)

Aspects of Brahma

Brahma, in his negative qualities, is quiescent. Brahma, in his positive qualities, acts upon all time. He is the poet, he uses his mind as his instrument, he reveals himself in limits, the revelation which comes out of his abundance of joy and not from any outside necessity. There it is he who can fulfill our needs through endless years by giving himself. From this we find our ideal. Perpetual giving up is the truth of life. The perfection of this is our life's perfection. We are to make this life our poem in all its expressions; it must be fully suggestive of our soul which is infinite, not merely of our possessions which have no meaning in themselves. The consciousness of the infinite in us proves itself by our joy in giving ourselves out of our abundance. And then our work is the process of our renunciation, it is one with our life. It is like the flowing of the river, which is the river itself.

—Rabindranath Tagore

"INDEPENDENT DEVOTION"

THESE words combined provoke thought: the principle of independence (*manas*) united with the principle of faith or devotion or dedication as in a vow (*buddhi*), is a dynamic combination.

Everyone knowingly or unknowingly is devoted to something, in the sense of attraction to, a leaning upon, a yearning for whatever-it-may-be. This hold or attachment to the object of devotion takes energy of thought and the sustenance of feeling.

Devotion rooted in memory yields the security of the familiar. Devotion to an Ideal stimulates the imagination toward realization of the ideal, represented in some noble or heroic character or a divine plan. Devotion based on the awakened intuitive sense becomes dedication through knowledge of the Real seated in every human heart.

Independent implies "standing alone"—free of external authoritarian influences. Though he be wrong and the heavens fall, the judgment is his own, and the seed of self-reliance sown. Independence on a personal basis breeds pride and seeks privilege. Independence on an impersonal basis seeks deepening channels of service in ever-widening spheres. Independence on a selfless basis becomes dedication to the welfare of the whole of humanity—rooted in recognition of the oneness of Life, the essential Brotherhood of all mankind.

Why is "standing alone" so difficult to achieve? The purpose of education, as also the round of daily experience, is intended to aid in self-reliance. Freedom from external influences of whatever kind *is contingent upon* freedom from enslaving desires—harmless though they may seem. Fulfillment of personal desires makes for dependence upon others, attachment to persons, a false sense of needs.

Each incarnation, lifetime, or rebirth begins with a latent sense of individuality and with acquired propensities and leanings which

are, in themselves, both an end and a further beginning—karmic consequences. Leanings indicate only the direction in which the personal man may go or be pulled by the force of attraction; and the choice is unpredictable. Propensities, on the other hand, are inherent potentialities or innate desires—natural longings that arouse the required initiative to fulfill, or uncontrollable forces that drive to the brink of destruction. The disturbed Arjuna asked: "By what, O descendant of Vrishni, is man propelled to commit offenses; seemingly against his will and as if constrained by some secret force?" Krishna replied:

> It is lust which instigates him. It is passion, sprung from the quality of *rajas,* insatiable, and full of sin. Know this to be the constant enemy of man on earth. As the flame is surrounded by smoke, and a mirror by rust, and as the womb envelopes the fœtus, so is the universe surrounded by this passion. By this—the constant enemy of the wise man, formed from desire which rageth like fire and is never to be appeased—is discriminative knowledge surrounded. Its empire is over the senses and organs, the thinking principle and the discriminating faculty also; by means of these it cloudeth discrimination and deludeth the Lord of the body. Therefore, O best of the descendants of Bharata, at the very outset restraining thy senses, thou shouldst conquer this sin which is the destroyer of knowledge and of spiritual discernment.

The energies of the man's propensities exhausted, "his wisdom and his works take him by the hand," for assimilation of the Soul's experience is on "both sides of death." He senses the reality of the Path within, as discrimination—like an Ariadne's thread—guides the way. A growing feeling of responsibility for thought and word and deed hastens the "moment of choice"—individual responsibility or independent devotion. The spiritual Will aroused, it moves like lightning and cuts all obstacles like a sword.

Independent devotion to the Cause of Humanity is a vital stage on the Soul's pathway toward the attainment of Individuality. On that journey there are no "special gifts" or privileges, save those "won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations."

THE NEED FOR EMPATHY

TO a lonely person walking the streets, looking for some friendly spirit, some guidance, some meaning to life, a Theosophical meeting can be, or become, that haven wherein true fellowship is found. Some souls are fortunate enough, through the auspices of Karma, to be born into families that are close to the Theosophical Movement. Others find their way to the Teachings when they are still young, and as yet unmolded. Young minds and young hearts can grasp the ideas of Theosophy with comparative ease, since very often they have not yet become steeped in the current ideas of the day.

Let us, however, consider the plight of those striving individuals who are no longer young or who have not had the advantage of a broad beginning. Their karma has led them to what we consider to be "good" karma—the philosophy of Theosophy. Now, they probably arrive without any idea of the meaning of many of the terms, though "karma," "reincarnation," "cycles," may be familiar *words* to them. It is thus necessary to be able to see how these inquirers react to our *philosophy;* and it is part of our responsibility to welcome all "strangers" with warmth, with understanding, and in a spirit of brotherhood.

We all know these facts, but do we remember the utter frustration we experienced at our first meetings when the conversation turned to subjects about which we knew absolutely nothing? Of course. This is just part of experience and learning. We may, however, be able to help simply by questioning the speaker through questions which elicit further explanation or clarification.

As the cycle matures, there will doubtless be more and more inquirers drawn to these teachings all over the world. We need them to help us to a broader understanding; we need their numbers; and we need their growing understanding of Theosophy.

Quite another aspect of questions at meetings comes to mind at this point—that of participation. One can enjoy figuring out questions during a meeting, since it is, very often, somewhat difficult to

do. But what a help it is to the speaker, especially in a meeting where he has a great deal of time in which to speak. And what a good thing it is for our minds! It is easy to let the attention wander at a meeting if we are not especially trained in concentration, but it is virtually impossible if we have come with the idea in mind that it is almost a "duty" to ask a question. Of course this does not mean that there should be so many questions that there is no time for anything else. It simply means that it is a good policy to formulate a question that could fill a pause in the proceedings. We are not all speakers, but surely we can all bring ourselves to formulate a short and concise question. Thus, on occasion, we may bring out varying aspects of a subject, whereas with only one mind approaching a problem we may be prevented from seeing the sparkle of a many-faceted jewel.

Theosophical Efforts

Either Theosophy pure and undefiled is the most real thing in the world, or we are all wasting our time and effort. If we are able to conceive its reality in all seriousness, we should then never cease trying to understand and apply what has been recorded by Masters' messenger for our guidance and instruction. What is the distinction between Theosophy and anything else? In Fundamental Principles, I should say. Nothing else affords an all-inclusive view of existence. All kinds of sincere efforts help, all kinds of systems contain some truth, but they all fall short, because they all exclude or ignore some part of nature. Theosophists of every degree should realize that under Karma much is required of those to whom much has been given in opportunity and knowledge. We can only use our opportunities to the best possible advantage and continue to do so, if we would not ourselves fall short of the requirement of "the Law of Laws—Compassion absolute." What has been done has been of real and lasting advantage to many; there are others yet unborn, yet to come. This is the time when one wishes to be like Brahma with "eyes, heads, mouths and ears in every direction."

—Robert Crosbie

WHAT IS "SPIRIT"?

SPIRIT is no *entity* in the sense of having form; for, as Buddhist philosophy has it, where there is a form, there is a cause for suffering. Only the liberated Spirit is able to faintly realise the nature of the source whence it sprung and whither it must eventually return.

When "the one becomes two," it may then be referred to as Spirit *and* matter. To "Spirit" is referable every manifestation of consciousness, reflective or direct, and of *unconscious purposiveness* (to adopt a modern expression used in Western *philosophy,* so-called) as evidenced in the Vital Principle, and Nature's submission to the majestic sequence of immutable law. There can be no manifestation of Consciousness, semi-consciousness, or even "unconscious purposiveness," except through the vehicle of matter; that is to say, on this our plane, wherein human consciousness *in its normal state* cannot soar beyond what is known as transcendental metaphysics, it is only through some molecular aggregation or fabric that Spirit wells up in a stream of individual or sub-conscious objectivity.

Spirit alone has no form, and therefore cannot be said to exist. Whenever man (the ethereal, inner man) reaches that point when he becomes utterly spiritual, hence, formless, he has reached a state of perfect bliss. MAN as an objective being becomes annihilated, but the spiritual entity with its subjective life, will live forever, for spirit is incorruptible and immortal. "There is but one unknown—*the ultimate substratum* of Spirit (Space). That which is not the *Absolute* and the One is, in virtue of that very differentiation, however far removed from the physical senses, always accessible to the spiritual human mind, which is a corruscation of the undifferentiable Integral." The Hermetists and the later Rosicrucians held that all things visible and invisible were produced by the contention of light with darkness, and that every particle of matter contains within itself a spark of the divine essence—or light, *spirit*—which, through its tendency to free itself from its entanglement and return to the

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NOTE.—A student's collation from Theosophical works

central source, produced motion in the particles, and from motion forms were born.

Absolute, Divine Spirit is one with absolute Divine Substance: Parabrahm and Mulaprakriti are one in essence. Though our teachings insist upon the identity of spirit and matter, and though we say that spirit is *potential* matter, and matter simply crystallized spirit (e.g., as ice is solidified steam); yet since the original and eternal condition of the *all* is not spirit but *meta*-spirit, so to speak, (visible and solid matter being simply its periodical manifestations), we maintain that the term spirit can only be applied to the *true* individuality. *Primordial* matter is co-eternal with Spirit, and is not our visible, tangible, and divisible matter, but its extreme sublimation. Pure Spirit is but one remove from the *no*-Spirit, or the absolute *all*. Unless you admit that man was evolved out of this primordial Spirit-Matter, and represents a regular progressive scale of "principles" from *meta*-Spirit down to the grossest matter, how can we ever come to regard the *inner* man as immortal, and at the same time as a spiritual Entity and a mortal man?

It is a fundamental principle of the Occult philosophy, this same homogeneity of matter and the immutability of natural laws, which are so much insisted upon by materialism; but that unity rests upon the inseparability of Spirit from matter, and, if the two are once divorced, the whole Kosmos would fall back into chaos and non-being. Spirit is matter *on the seventh plane;* matter is Spirit—on the lowest point of its cyclic activity; and both—are Maya. Esoteric philosophy rejects every claim to the "miraculous," and accepts nothing outside the uniform and immutable laws of Nature. But it teaches a cyclic law, a double stream of force (or spirit) and of matter, which, starting from the neutral centre of Being, develops in its cyclic progress and incessant transformations.

Divine Thought cannot be defined, or its meaning explained, except by the numberless manifestations of Cosmic Substance in which the former *is sensed* spiritually by those who can do so. The occultists are often misunderstood because, for lack of better terms, they apply to the essence of Force *under certain aspects* the descriptive epithet of *substance*. Now the names for the varieties of "substance" on different planes of perception and being are *legion*. Eastern Occultism has a special appellation for each kind; but Science—like England, in the recollection of a witty Frenchman, blessed with thirty-six religions and only one fish-sauce—has but one name for

all, namely, "Substance." What, then, is the "primordial Substance," that mysterious object of which Alchemy was ever talking, and which became the subject of philosophical speculation in every age? What can it be finally, even in its phenomenal pre-differentiation? Even *that* is ALL manifested Nature and—nothing to our senses. It is mentioned under various names in every Cosmogony, referred to in every philosophy, and shown to be, to this day, the ever grasp-eluding PROTEUS in Nature. We touch and do not feel it; we look at it without seeing it; we breathe it and do not perceive it; we hear and smell it without the smallest cognition that it is there; for it is in every molecule of that which in our illusion and ignorance we regard as Matter in any of its states, or conceive as a feeling, a thought, an emotion. . . . In short, it is the *"upadhi,"* or vehicle, of every possible phenomenon, whether physical, mental, or psychic.

Matter is *Eternal.* It is the *Upadhi* (the physical basis) for the One infinite Universal Mind to build thereon its ideations. "The Deity is boundless and infinite expansion," says an Occult axiom. "Therefore, it was taught in the *inner* temples that this visible universe of spirit and matter is but the concrete image of the ideal abstraction; it was built on the model of the first DIVINE IDEA. Thus our universe existed from ETERNITY in a latent state. The soul animating this purely spiritual universe is the central sun, the highest deity itself."

There is a deep philosophy underlying the earliest worship in the world, that of the Sun and of Fire. Of all the Elements known to physical science, Fire is the one that has ever eluded analysis. What says the esoteric teaching with regard to fire? "Fire," it says, "is the most perfect and unadulterated reflection, in Heaven as on Earth, of the ONE FLAME. It is Life and Death, the origin and the end of every material thing. It is divine 'SUBSTANCE'." If the Deity, the radical One, is eternal and an infinite substance ("the Lord thy God is a consuming fire") and never consumed, then it does not seem reasonable that the Occult teaching should be held as unphilosophical when it says: "Thus were the Arupa and Rupa worlds formed: from ONE light seven lights; from each of the seven, seven times seven," etc., etc.

In the shoreless ocean of space radiates the central, spiritual, and *Invisible* sun. The universe is his body, spirit and soul; and after this ideal model are framed ALL THINGS. These three emanations are the three lives, the three degrees of the gnostic *Pleroma*, the

three "Kabalistic Faces," for the ANCIENT of the ancient, the holy of the aged, the great En-Soph, "has a form and then he has no form." The invisible "assumed a form when he called the universe into existence," says the *Sohar,* the Book of Splendor. The *first* light is His soul, the Infinite, Boundless, and Immortal breath; under the efflux of which the universe heaves its mighty bosom, infusing *Intelligent* life throughout creation. The *second* emanation condenses cometary matter and produces forms within the cosmic circle; sets the countless worlds floating in the electric space, and infuses the *unintelligent,* blind life-principle into every form. The *third,* produces the whole universe of physical matter; and as it keeps gradually receding from the Central Divine Light its brightness wanes and it becomes DARKNESS and the BAD—pure matter, the "gross purgations of the celestial fire" of the Hermetists.

Belief in "Creators," or the personified Powers of Nature, is in truth no polytheism, but a philosophical necessity. Like all the other planets of our system, the Earth has seven Logoi—the emanating rays of the one "Father-Ray"—the PROTAGONOS, or the manifested "Logos"—he who sacrifices his *esse* (or flesh, the Universe) that the world may live and every creature therein have conscious being. It is a well-known fact—to learned Symbologists at all events—that in every great religion of antiquity, it is the Logos Demiurge (the second Logos), or the first emanation from the mind (Mahat), who is made to strike, so to say, the keynote of that which may be called the correlation of individuality and personality in the subsequent scheme of evolution. The Logos it is, who is shown in the mystic symbolism of cosmogony, theogony, and anthropogony, playing two parts in the drama of Creation and Being, i.e., that of the purely human personality and the divine impersonality of the so-called Avatars, or divine incarnations, and of the universal Spirit, called Christos by the Gnostics.

To become a Self-Conscious Spirit, the latter must pass through every cycle of being, culminating in its highest point on earth in Man. Spirit per se is an unconscious negative ABSTRACTION. Its purity is inherent, not acquired by merit; hence to become the highest Dhyan Chohan it is necessary for each Ego to attain to full self-consciousness as a human, i.e., conscious Being, which is synthesized for us in Man. The evolution of Spirit into matter could never have been achieved; nor would it have received its first impulse, had not the bright Spirits sacrificed their own respective super-ethereal

essences to animate the man of clay, by endowing each of his inner principles with a portion, or rather, a reflection of that essence. The Dhyanis of the Seven Heavens (the seven planes of Being) are the NOUMENOI of the actual and future Elements, just as the Angels of the Seven Powers of Nature—the grosser effects of which are perceived by us in what Science is pleased to call the "modes of motion"—the imponderable forces and what not—are the still higher noumenoi of still higher Hierarchies.

"The one Cosmic atom becomes seven atoms on the plane of matter, and each is transformed into a centre of energy; that same atom becomes seven rays on the plane of spirit, and the seven creative forces of nature, radiating from the root-essence . . . follow, one the right, the other the left path, separate till the end of the Kalpa, and yet are in close embrace. What unites them? KARMA." "As it is above so it is below" is the fundamental axiom of occult philosophy. As the logos is seven-fold, e.g., throughout Kosmos it appears as seven logoi under seven different forms, or, as taught by learned Brahmins, "each of these is the central figure of one of the seven main branches of the ancient wisdom religion"; and, as the seven principles which correspond to the seven distinct states of *Pragna,* or consciousness, are allied to seven states of matter and the seven forms of force, the divisions must be the same in all that concerns the earth.

Our Earth contains *potentially* as much of Spirit as it does of Matter. The Globe, propelled onward by the Spirit of the Earth and his six assistants, gets all its vital forces, life, and powers through the medium of the seven planetary Dhyanis from the Spirit of the Sun. They are his messengers of Light and Life. The Earth gives Man his body, the gods (Dhyanis) his five inner principles, the psychic Shadow, of which those gods are often the animating principle. SPIRIT (Atman) is one—and indiscrete.

Philosophy could never have formed its conception of a logical, universal, and Absolute Deity if it had no Mathematical Point within the Circle to base its speculations upon. It is only the manifested Point, lost to our senses after its pregenetic appearance in the infinitude and *incognizability* of the Circle, that made a reconciliation between philosophy and theology possible—on condition that the latter should abandon its crude materialistic dogmas. And it is because it has so unwisely rejected the Pythagorean Monad and geometrical figures, that Christian theology has evolved its self-created

human and personal God, the monstrous Head from whence flow in two streams the dogmas of Salvation and Damnation. This is so true that even those clergymen who would be philosophers and who were Masons, have, in their arbitrary interpretations, fathered upon the ancient sages the queer idea that "the Monad represented (with them) *the throne* of the Omnipotent Deity, placed in the centre of the Empyrean to indicate T.G.A.O.T.U."—"the Great Architect of the Universe." A curious explanation this, more Masonic than strictly Pythagorean.

Without throwing any discredit upon time-honoured beliefs, in whatever direction, we are forced to draw a marked line between blind faith, evolved by theologies, and knowledge due to the independent researches of long generations of adepts; between, in short, faith and philosophy. There have been—in all ages—undeniably learned and good men who, having been reared in sectarian beliefs, died in their crystallized convictions. For Protestants, the garden of Eden is the primeval point of departure in the drama of Humanity, and the solemn tragedy on the summit of Calvary, the prelude to the hoped-for Millennium. For Roman Catholics, Satan is at the foundation of Kosmos, Christ in its centre, and Antichrist at its apex. For both, the Hierarchy of Being begins and ends within the narrow frames of their respective theologies; one self-created *personal* God and an Empyrean ringing with the Hallelujas of *created* angels; the rest, *false* gods, Satan and fiends.

In Theosophical teachings the term "Spirit" is applied solely to that which belongs *directly to Universal Consciousness,* and which is its homogeneous and unadulterated emanation. The *Monad* is impersonal and a god per se, albeit unconscious on this plane. For, divorced from its third (often fifth) principle, Manas, which is the horizontal line of the first manifested triangle or trinity, it can have no consciousness or perception of things on this earthly plane. "The highest sees through the eyes of the lowest" in the manifested world; Purusha (Spirit) remains blind without the help of Prakriti (matter) in the material spheres; and so does Atma-Buddhi without Manas. But each *individual* spirit—this individuality lasting only throughout the manvantaric life-cycle—may be described as a *centre of consciousness,* a self-sentient and self-conscious centre; a state, not a conditioned individual.

on the lookout

Religious Tolerance Increasing

Under the caption "In U Thant's detached tolerance, hope for us all," *Maclean's* (Canada, Feb. 5) opens an editorial on UN's Secretary-General. "There was a time," the magazine continues, "when we Westerners were comfortably sure that we had little to learn from the wise men of the East. We presumed that if the benighted peoples of Asia and Africa would only accept our religion, absorb our culture, and adopt our political institutions, we could get on with the business of building a peaceful and prosperous world. Now we are learning, when we listen, that others have something to contribute too . . . One of the great contributors is U Thant . . . Recently he stepped aside from his diplomatic role to speak to a New York audience out of his own Buddhist faith. He is hopeful for the future and believes that a new world may be built 'on a basis of understanding, love, tolerance and a philosophy of live and let live.' He says that from Buddhism he acquired an emotional balance and detachment which enabled him to subordinate his personal interests and prejudices to a world view." Excerpts from U Thant's address, appearing in the New York *Times* for Jan. 3 include:

> My reading of history leads me to one conclusion among others: humanity is marching toward a great synthesis. The trend is unmistakable. Let us look at the religious aspect of the human situation throughout history. History abounds with religious strife and struggles. Wars of crusades are a glaring testimony to the total absence of religious tolerance . . . Even as late as the nineteenth century, religious tolerance was regarded in many parts of the world not only as a sin but as a colossal crime. . . . Now in the second half of the twentieth century, religious tolerance is not regarded as a sin or a crime but as a very desirable attitude in civilized societies. So, all great religions are beginning to coexist peacefully.

The Contribution of the Theosophical Movement

The part played by the Theosophical Movement in fostering religious tolerance is yet to be acknowledged by the world in gen-

eral. When the Theosophical Society in the 1870's set down its First Object, "to form the nucleus of a Universal Brotherhood of humanity, without distinction of race, creed, sex, caste, or color," it was considered unrealistic and utopian. The Society's Second Object, "the study of ancient and modern religions, philosophies and sciences," was viewed with suspicion and distrust. However, such thinkers as Gandhi and C. G. Jung, appreciated in some measure the role of the Theosophical Movement. Jung wrote in *Psychology and Religion: West and East*:

> Less than a century has passed since [Indian teachings] became known to the West. Although all sorts of miraculous tales had come to Europe two thousand years before from the fabled land of India, with its wise men . . . yet no real knowledge of Indian philosophy and philosophical practices can be said to have existed until, thanks to the efforts of the Frenchman, Anquetil du Perron, the Upanishads were transmitted to the West. A general and more profound knowledge was first made possible by Max Müller, of Oxford, and the Sacred Books of the East edited by him. To begin with, this knowledge remained the preserve of Sanskrit scholars and philosophers. But it was not so very long before the theosophical movement inaugurated by Mme. Blavatsky possessed itself of the Eastern traditions and promulgated them among the general public.

The Theosophical Intent

Theosophists, however, do not limit their interest to Eastern religions. "The most important" of our objects, said Mme. Blavatsky, "is to revive the work of Ammonius Saccas"—the founder of the Neoplatonic School of 1,600 years ago. The significance of that School, she stated, was in the intent "to reconcile all religions, sects and nations under a common system of ethics, based on eternal verities." Although the First Object does not specify political distinctions, H.P.B. here specifies "nations"; and we know that the bitterest conflicts in the world today are in the field of politics and government. U Thant observes that in these areas trends toward tolerance for radically different political ideologies are beginning to be noticeable:

> Although ideological differences and intolerance from time to time have been acute, I believe that they are also undergoing fundamental changes like religious differences and intolerance at a certain stage in human history. Since I am a believer in the concept of the great human synthesis, I hold the view that political ideologies are also moving toward a stage of peaceful co-

existence . . . This process may take a long time, perhaps several generations, but the trend is unmistakable. . . .

I believe very strongly in the democratic way of life, democratic processes, human dignity and fundamental freedoms like the freedom of conscience, freedom of religion, freedom of association, freedom of speech and freedom of work. But this belief in democracy does not blind me to the knowledge that there are hundreds of millions of people who believe otherwise, in the same way as there are hundreds of millions of people who do not agree with me in my religious beliefs.

Inspired Teaching Never Dogmatic

The position of a religious openness beyond mere tolerance was clearly formulated in one of the first public statements of the purposes of the Theosophical Society, which defined those attitudes toward study which are "prejudicial to no belief if sincerely held":

> A Society of an absolutely unsectarian character, whose work should be amicably prosecuted by the learned of all races, in a spirit of unselfish devotion to the research of truth, and with the purpose of disseminating it impartially, seemed likely to do much to check materialism and strengthen the waning religious spirit. (Appendix to *The Key to Theosophy*.)

In the *Key* (p. 20), Mme. Blavatsky points out that mere membership in the Theosophical Society might be of little significance unless the partisan spirit was relinquished: "Having joined the Society cannot make a Theosophist of one who has no sense for the *divine* fitness of things, or of him who understands Theosophy in his own—if the expression may be used—*sectarian* and egotistic way." The same subtle perceptiveness regarding what great teaching communicates was once—almost miraculously—brought into focus in the Buddhist Empire of Asoka (264-227 B.C.), for Asoka, unlike Constantine, comprehended that religion could not be taught by indoctrination; he sought to spread the spirit of universal empathy typified in the Buddha's enlightenment.

Enlightened Administrative Policies

One of Asoka's edicts was devoted to the subject of tolerance:

> His Sacred and Gracious Majesty does reverence to men of all sects, whether ascetics or householders, by gifts and various forms of reverence. His Sacred Majesty, however, cares not so much for gifts or external reverence as that there should be a growth of the essence of the matter in all sects. The growth of the essence of the matter assumes various forms, but the root

> of it is restraint of speech, to wit, a man must not do reverence to his own sect by disparaging that of another man without reason. Depreciation should be for specific reasons only, because the sects of other people deserve reverence for one reason or another. (Heinrich Zimmer: *Philosophies of India.*)

Pure religion, clearly, can never be made a political instrument. Further, as the statements of U Thant indicate, the tendency to regard political ideologies with a quasi-religious zeal must be combatted if the humanizing process of mankind is to proceed.

"Do Insects Communicate by Radio?"

We live in an electronic age and it is not surprising that investigators in seemingly unrelated fields are using the principles of electronics to explain hitherto unexplainable mysteries. In the field of genetics, the substance DNA to be found in the chromosomes of germ cells is believed to contain instructions for the life development of all growing bodies in the same basic way that a magnet gives radial shape to filings. An article by Philip S. Callihan, "Do Insects Communicate by Radio?" in *Animals* (Jan. 25), reveals that the world of insects has anticipated, by millions of years, the newly discovered principles of electronics.

An American entomologist, while on duty at an R.A.F. low-frequency radio range transmitting station in Ireland during World War II was suddenly struck by the similarity of the homing process in both man-made machine and butterfly. He then began to work on a new conception of insect communication which depended on something similar to radio reception and transmission. He believed that just as surely as the aircraft located the station, the butterfly had homed on the lone yellow flower.

Curiosity Leads to Answers

The entomologist states:

> Now a new question arose in my mind: did the butterfly use its antennae, as well as its eyes, in locating the flower? If so what about night flying insects such as moths? Did they find their host plants and mates by radiation? Had my butterfly used its antennae to identify some particular electromagnetic radiation generated by the plant?
>
> First step was a thorough study of the construction of the antennae of a night moth (the American cornear worm moth, *Heliothis zea*). It was apparent that, if only in shape alone, the moth's antennae were perfect dielectric aerials . . . dielectric

aerials act as wave guides for the extremely short waves such as microwave, infrared, and visible radiation. In short, I was dealing with a region of the spectrum where light acts somewhat like radio and radio somewhat like light—thus it was possible the moth could use its antennae for receiving both optical and other waves. I went further and found that the lens system of a moth eye can transmit infrared radiation of special wave lengths which physicists know can travel and be detected over long distances.

If you examine the spines of a hawk moth antenna, you will see they form a regular curve and that each spine has opposite it a second, half-sized, spine. The two form an almost perfect half-wave reflecting electro-magnetic array. This is a fairly technical description—but any television repairman would understand that with such an aerial, an insect could centre on specific signals from a great distance.

Electro-magnetic Radiators and Receivers in Nature

The entomologist is now certain that insects communicate and find their way about by making use of these wavelengths, just as humans communicate by making use of radio frequencies; all are different forms of electromagnetic radiation. He does not say that insects have no sense of smell; but implies that, if so, they manage an equivalent electromagnetic radiation. The article sums up:

It may be over-simplification to say moths are nothing more than little programmed flying-craft, wandering about the country-side until their antennae lock on to the special frequencies to which nature has made them sensitive. But every one of us has seen how moths obey their own built-in frequencies, even to the extent of flying to certain death in the complex infrared and microwave frequencies of a candle flame.

An Unexplained Mystery

How "simple" organisms have embodied all these principles—such as radiation and microwave transmission in insects, the radar exactitude of the bat, the hydro-mechanics of a tree, and so on—is not, perhaps, an unexplainable mystery. If the sevenfold nature of Man in the vast scope of cyclic evolution is taken into consideration, the suggestion is that lesser intelligences always adapt from greater. It is not God or angel who interferes or aids, but Man as *manas*—"Not the man of the day, weak and ignorant as he is." At the apex are "great souls of immense power, knowledge and wisdom—just such as every man would now know he could become. . . . Various names have been given to these beings [but] in theosophical literature they are called the *Dhyanis*." Mr. Judge writes:

> By methods known to themselves and to the Great Lodge they work on the forms so brought over [from prior periods of evolution], and by adding here, taking away there, and often altering, they gradually transform by such alteration and addition the kingdoms of nature as well as the gradually forming gross body of man. This process is carried on chiefly in the purely astral period preceding the gross physical stage, as the impulses thus given will surely carry themselves forward through the succeeding times. . . . But it may incidentally be said that neither the bee nor the wheat could have had their original differentiation in this chain of globes, but must have been produced and finished in some other from which they were brought over into this. (*The Ocean of Theosophy*, pp. 131-2, 133.)

Ancient Pesticide Rediscovered

A topic related to the article wherein it is said by the entomologist that the exoskeleton of insects is coated with wax which is known to have suitably thermoelectric properties for aerials, brings out the many functions (sevenfold) of all existing things in Nature. *Natural Food and Farming* for February reports from an article by Charles Downie (originally printed in the San Francisco Sunday *Chronicle*) concerning a dust that is no more harmful to human beings and warm-blooded animals than road dust, yet lethal to insects. The discovery that diatomaceous earth dust (used in making synthetic gems for jewelry) may be used as a pest-deterrent came about as the result of a chance observation when it was noticed that no flies or insects were in the factory:

> Neil Clark, president of Perma-Guard, noticed that no flies came near the establishment which was located amid dairies, slaughter-houses and cotton gins. His curiosity aroused, he performed both actual and library research on the substance and learned that it was always found on the 4,000-year-old wheat dug up from ancient tombs of Egypt. Actual experimentation showed that it killed insects by piercing their wax coating and by draining their body fluids away.

"The Mystery of Man's Time Clocks"

"Medical researchers are focussing increased attention on nature's mysterious ability to measure time," says the *National Observer* (Jan. 24). The report continues:

> The biological clocks incite rhythmic cycles for regulating not only man's inner functions but those within nearly all other forms of life as well. "Man's days, his nights, his diseases, his times of trouble, periods of confusion, moments of clarity,"

reads a new report on the subject by the U.S. National Institute of Mental Health, "may well be determined and balanced by a delicate and vastly complex intermeshing of biological time cycles."

Although the clocks' existence has been known for a long time, a meeting of scientists in New York last week was told: "It is only recently that encouraging progress has been made in the experimental analysis of temporal order in biological clocks. Consequently we are just beginning to understand some of the principles of biological chronometry, whilst others still seem to be quite miraculous." These are the words of Dr. Erwin Bunning of Tubingen University, Tubingen, Germany, a recognized authority, in this field.

In man, for example, biological clocks awaken the adrenal glands, whose secretions prepare the body for daily activity, even before the awakening man yawns and rises from slumber. "Head clocks" enable some people to wake a few minutes before their alarm clocks sound off. Inner clocks also order a rise in man's temperature from an early morning low to a high during the day. The heart rate speeds up. Breathing becomes more rapid. As bedtime nears, the biological clocks start shutting down these processes in preparation for a night's sleep.

Treatment of Disease

Clearer understanding of biologic clocks could lead to improvement in contemporary medical care. Accumulating evidence suggests that these rhythms may make the body more vulnerable to disease at one time of day than another. It is well known that many heart attacks and strokes occur in the early hours of the morning. Pre-dawn hours are often fatal for critically ill people. The article states:

An inkling of the complexities both of the rhythms and the difficulty of utilizing knowledge about them can be seen in treatment of Addison's disease, which results from inadequate adrenal-gland hormonal output. Victims can be helped with injections of additional hormones, but they seldom feel perfectly well. "We assume," says an NIMH endocrinologist, Dr. Richard J. Wurtman, "that one reason is that we can't quite duplicate the natural rhythms of these secretions."

The Mystery of How and Why

Scientists are baffled about *how* organisms measure time and *why* they operate in cycles at all, especially as many biologic cycles seem

to have no direct source in external stimuli such as astronomical cycles, although some definitely do. It is known that nearly every living thing, even single-celled organisms, have daily physiological oscillations that cover a solar period of about twenty-four hours. Dr. Franz Halberg of the University of Minnesota coined a word "circidian" (from Latin words meaning "about a day") to denote these basic rhythms. However, tests of men living in caves, deprived of sunlight, and without any means of telling time, reveal a circidian cycle somewhat different from that normally experienced, and these rhythms develop independent "free-running" cycles of their own. How this adjustment is accomplished is unknown. Some researchers think the bodily cycles are built into the individual cells, while others think the clocks are located at undetermined sites in the body. The article concludes with this significant paragraph:

> Because scientists at this point cannot account for the timing mechanism, Dr. Bunning told the scientists last week that "there must be some time-measuring principle on a . . . higher . . . general physiological level. . . . It seems advisable," he concluded, "to treat these problems, not as special botanical, zoological, or medical questions, but as problems of general biology. The explanation of such phenomena may be the same in all organisms, and thus a hypothesis applicable only to highly developed species has little chance of being proven valid."

Pulsation an Essential Characteristic of the Heart

Inasmuch as all bodily cycles commence with the beating of the heart in the fetus, it may prove useful in viewing the foregoing problems in the light of Theosophy to consider that organ first. Writing many years ago, Prof. D. Fraser Harris stated:

> The rhythmicality of the heart is not conferred on it by the action of nerves or by the pressure of blood or the temperature of the blood, or by any other "external" condition: its rhythmicality is inherent in it. The rhythm of the heart is of the essence of its life: the microscopic cells of the embryo heart beat with a rhythm as soon as they are perceptible at all, and long before nerves have reached them or any blood has been formed. . . . The causes of vital rhythms and periodicities are virtually unknown. Physiologists can describe vital rhythmic actions in their own precise language, but that is all. (THEOSOPHY 8:286.)

The Astral Heart

Explaining this phenomenon from the standpoint of occultism, W. Q. Judge wrote in his *Notes on The Bhagavad-Gita* (p. 31):

> There is in nature a law that operates in every department whether moral or physical, and which may now be called that of undulation and then that of inhibition; while at other times it reappears as vibration, and still again as attraction and repulsion, but all these changes are only apparent because at bottom it is the same. Among vegetables it causes the sap to flow up the tree in one way and will not permit it to return in the same direction. In our own blood circulation we find the blood propelled from the heart, and that nature has provided little valves which will not permit it to return to the heart by the way it came, but by the way provided. Medical and anatomical science are not quite sure what it is that causes the blood to pass these valves; whether it is pressure from behind communicated by the heart, or the pressure by atmosphere from without which gently squeezes, as it were, the blood upon its way. But the Occultist does not find himself limited by these empirical deductions. He goes at once to the centre and declares that the impulse *is* from the heart and that that organ receives its impulse from the great astral heart or the Akasa, which has been said by all mystics to have a double motion, or alternate vibration—the systole and diastole of nature.

The Prime Mover

There is not only the universal macrocosmic astral or akasic heart, but each microcosmic unit, it would appear, has its corresponding astral nucleus or heart which sets in motion cyclic patterns of behaviour. The mysteries involved in all bodily rhythms will probably never be satisfactorily explained until the function of the astral body or "electrical architect"—as some scientists have called it—is appreciated. In turn, the astral and the forces that make it work cannot be understood until the more refined aspects of sevenfold nature are investigated. The soul itself would appear to be the Prime Mover, as far as man is concerned. When "soul" animates a body, all the biologic clocks, "the wheels within wheels," are set in motion. When it withdraws, they cease to function. Of the soul-force within nature as a whole, Madame Blavatsky makes these suggestive remarks in *The Secret Doctrine* (II, 588-89):

> To the follower of the true Eastern archaic Wisdom, to him who worships in spirit nought outside the Absolute Unity, that ever-pulsating great *Heart* that beats throughout, as in every atom of nature, each such atom contains the germ from which he may raise the Tree of Knowledge, whose fruits give life eternal and not physical life alone. . . .